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Introduction

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INTRODUCTION

Forsan ex nobis exoriatur ultor !

TAINE wrote the *Jacobin Conquest* . I want to write the *Jewish Conquest* .

At the present time, the Jacobin, as Taine described him to us, is a character from the past lost in the middle of our time; he has ceased to be in the movement, as they say. The time has passed as the Goncourts portrayed us, where "what marvels in architecture, what magnificence of the earth, the palace and its splendors, the earth and its riches, the forest and its shadows were the tokens of this Blood Academy: - the Convention. "

When he wants to pledge himself, the Jacobin of today fails miserably. See Cazot, see Marius Poulet and Brutus Bouchet; these pure shaggy and badly combed ones did not have the lightness of touch which was necessary to succeed. Imagine a pick-pocket that would bruise those he searched, walk on the dogs' tails or break windows when the time came to operate, all eyes would be on him and the crowd would chase him shouting: " wow! wow! "

The Jacobin's only resource, apart from this that he extorts us by the budget, is to put himself in condition with Israel, to enter as administrator in some Jewish company where he will do his part.

The only one who benefited from the Revolution was the Jew. Everything comes from the Jew; it all comes back to the Jew.

There is here a real conquest, a throwing of an entire nation by a tiny but cohesive minority, comparable to the throwing of the Saxons by the sixty thousand Normans of William the Conqueror.

The processes are different, the result is the same. We find what characterizes the conquest: a whole people working for another who appropriates, through a vast system of financial exploitation, the benefit of the work of others. The immense Jewish fortunes, the castles, the Jewish hotels are not the fruit of any effective labor, of any production, they are the proelibration of a dominant race over a enslaved race.

It is certain, for example, that the Rothschild family, which ostensibly owns three billion just for the French branch, did not have them when they arrived in France; she made no invention, she discovered no mine, she did not clear any land; so she took these three billion on the French without giving them anything in return.

This enormous fortune is increased by a somewhat fatal progression.

The D^r Ratzinger rightly said:

"The expropriation of society by mobile capital is carried out with as much regularity as if it were a law of nature. If nothing is done to stop it, in the space of 50 years, or at most a century, all of European society will be handed over, hand and foot, to a few hundred Jewish bankers. "

All Jewish fortunes were formed in the same way by a levy on the work of others.

"The speculation," says Schæffle, who was part of the conservative ministry in Hohenwarth, Austria, has affected, thanks to the trading, two billion six hundred and twenty-six million francs

in addition to the issue price on the shares of the six major French railways. These shares together numbered three million and the total issue price was only 1,529,000,000. "

To this fabulous gain, but which is only a detail in the whole, add the innumerable financial and industrial affairs which have attracted the money of the shareholders with pompous promises; think to what hundreds of thousands of small rentiers, frugal workers have brought to these companies and you will have a faint idea of what the Jew, absolute master of finance, has been able to extract for seventy years from this France laborious, who always starts over with a new honey, when it has been stripped of the previous one.

The Honduran loan, to take another example from that of the Rothschilds, is one of those typical facts that the Taines of the future will never tire of studying. It is not a question here of an attractive speculation, at first glance, and which did not succeed; never was the situation clearer. Honduras is a tiny country of 500,000 people, at most a third of them white; he does not have any kind of resources, and when these large loans were issued, he had been unable for fifty years to pay a penny of interest on a debt which amounted to 400,000 francs.

It was under such conditions that the Bischoffsheims, the Scheyers, the Dreyfus were able to take from the Savings, in England and France, a sum of 157 million, *one hundred and fifty-seven million* , on which Honduras has always claimed n 'have received absolutely nothing. ^[1]

The men involved in this business have never been the object of any condemnation, they continued to live in the midst of luxury. One of them was for the left of our Assemblies, in the last Chamber, the representative of republican austerity opposed to the corruption of the Courts. It is in the villa he owns on the shores of the Mediterranean that Léon Say goes with his family to spend his holidays.

What a man like Erlanger was able, under the same conditions, to withdraw from savings either directly or through the financial companies of which he was the instigator, is unheard of. I had the idea of summarizing this financial life in a table of rigorous accuracy, reducing losses to the most modest proportions. It is a document of considerable philosophical importance.

NATURE DES TITRES	NOMBRE	TOTAL versé par Titre.	Cours approximatif au mois de novembre 1895	PERTE approximative
Crédit Général Français (act.)	240,000	divers cours	20 ^e "	50,701,000
Charbonnages du Rhin (obl.)	4,500	266 ^e 50	16 50	1,125,000
Charbonnages du Nord (obl.)	9,000	265 "	15 "	2,250,000
Villaguttiérez. . (obligations)	10,200	divers cours	" "	3,192,000
Acéries d'Alfortville (actions)	3,100	500 "	" "	1,550,000
Jessieppes Auvelais (actions)	7,050	500 "	" "	3,525,000
Canal de la Bourne. (actions)	2,000	500 "	50 "	900,000
Haïti (obligations)	73,000	430 "	125 "	22,265,000
Forges de la Seine. . (oblig.)	3,530	230 "	" "	811,000
Tramways du Département du Nord . . . (obligations)	9,000	600 "	40 "	5,040,000
Bourges à Gien . . . (actions)	25,000	500 "	" "	12,500,000
Villaguttiérez. . . . (actions)	500	510 "	" "	255,000
Charbonnages Rhenans (obl)	2,000	205 "	15 "	380,000
Foncière-Incendie. (actions)	27,500	375 "	70 "	8,387,500
Bourges à Gien. (obligations)	22,730	242 50	150 "	2,102,500
Petit Lyonnais. (parts)	3,000	550 "	15 "	1,605,000
Marchés aux chevaux. . (act.)	4,000	500 "	" "	2,000,000
Alais au Rhône . . . (actions)	22,000	500 "	" "	11,000,000
Réassurances générales (act)	51,700	300 "	" "	15,510,000
Soleil-Grêle (actions)	11,500	400 "	75 "	3,537,000
Plâtrières de Paris. (actions)	24,000	650 "	30 "	14,880,000
Secours-Accid. (actions)	8,000	350 "	20 "	2,640,000
Compagnie bordelaise de na- vigation. (actions)	4,000	500 "	70 "	1,720,000
Plâtrières, bassin de Paris (actions)	14,110	650 "	30 "	8,748,000
Etablis. de Biarritz. (oblig.)	7,000	475 "	60 "	2,905,000
Temps-Vie (actions)	1,600	810 "	20 "	1,264,000
Havre-Paris-Lyon. . (actions)	10,000	515 "	200 "	3,150,000
Comp. Gén. Franç. et Comp. d'éclairage. (actions)	11,500	600 "	145 "	5,232,500
Moulins de Corbeil. (actions)	12,000	750 "	165 "	7,020,000
Alais au Rhône (obligations)	25,660	297 50	75 "	5,709,000
Tramways St-Etienne. . (act.)	500	500 "	200 "	150,000
Perte totale. . .				201,055,000

Some of these cases, whose actions are now worth zero, and which could only have been started by fraudulent means, are obviously pure and simple scams.

This enormous embezzlement of the money acquired by the workers was nevertheless accomplished with absolute impunity.

Undoubtedly, it is very explicable that ministers of Justice, Freemasons and subservient to the Jews, like the Gazot, the Humbert, the Martin Feuillée, the Brisson, do not find these facts reprehensible. But the magistracy had at its head, before them, men of indisputable integrity, such as the Tailhands, the Ernouls, the Depeyres; they did not act more than the Freemasonry ministers.

Look at the Duke of La Rochefoucauld-Bisaccia, whom I take here, without any particular animosity, as a *representative character*, as the English express themselves as the representative of the aristocracy. He received Erlanger perfectly at home, Baroness Erlanger was part of the Deauville *selected* company of the Duchess of Bisaccia. The Duke of La Rochefoucauld does not even suspect that there is a commandment from God which says:

The property of others you will not take,
Nor will you retain for your benefit.

Do not pay for words, do not stop at appearances, and you will find that the Duke of La Rochefoucauld and Prince Kropotkin have roughly the same ideas on property, and that the notion of Good and Evil is also obliterated. in both. "Choose from the crowd, grab whatever is to your liking!" Said the leader of the Anarchists. Basically, that's exactly what Erlanger does with the tacit approval of French high society. The revolutionary has at least the excuse of being deeply moved by the sufferings of the disinherited, and of wanting to give them what is necessary. The French aristocracy admits, on the contrary, that a single man robs thousands of human beings for his own benefit in order to secure the superfluous.

This symptom is serious and we can say that what makes the immorality of the present day is not so much the number of rascals who steal as the number of honest people who find it very simple that we steal.

If this is so, it is because most Catholics themselves are absolutely foreign to the Christian social economy. They do not suspect that if man has been condemned by God to work, the duty of society, his reason for being is to prevent him from being despoiled, either by violence or by cunning, of the fruit of this work.

If the old society was able to live peacefully and happily without experiencing social wars, insurrections and strikes, it was because it was based on this principle: "No profit without work. The nobles had to fight for those who worked; any member of a corporation was required to

work himself and it was forbidden to exploit, thanks to any capital, other human creatures, to perceive on the labor of the companion and the apprentice any illicit gain.

It is one of the foolish claims of our time to believe that he invented political economy. Those who then dealt with these questions were not doubtless, as today, members of the Institute, hypocritical and lewd Malthusians, orators of public meetings irritated by the spectacle of misery and preoccupied with attracting each other. the applause of the crowd while flattering his passions. It was the saints themselves who sought to bring harmony to the earth, kings like Saint Louis, discussing in the Palace, with Étienne Boileau, the organization of work, monks like Saint Thomas Aquinas striving to define the character of the credit. This credit, Saint Thomas Aquinas wanted Christian and not Judaic, he understood that it was a help given by a brother to his brother and not an exploitation, aa means of cruelly oppressing those who have nothing and of robbing those who have little and who want to have more without bothering to earn it. He would willingly have called money, which is being abused, by the name the people give it today, he would have called it *infamous capital* .

Before him Saint John Chrysostom rose up against the lazy and greedy agent at the same time who, without work, wants to make odious gains. "What could be more unreasonable," he had said, "than to sow without soil, without rain, without a plow? So all those who devote themselves to this damnable agriculture only harvest weeds which will be thrown into eternal flames. Let us therefore cut off these monstrous childbirths of gold and silver, let us stifle this execrable fertility! "

The disciples of Saint Francis of Assisi, the sublime beggar who loved the poor so much that he wanted to be even poorer than them, had, with the sure instinct that love gives, a very clear understanding of these problems.

Today, thanks to the Jew, money to which the Christian world attached only secondary importance and assigned only a subordinate role has become all-powerful. Capitalist power concentrated in a few hands governs at will the entire economic life of peoples, enslaves labor and feeds on iniquitous gains acquired without labor.

These questions, familiar to all who think in Europe, are almost unknown in France. The reason is simple. The Jew Lassalle himself observed how thin was the intellectual background of the bourgeoisie whose opinions are fabricated by the gazettes. "Whoever reads his newspaper today," he wrote, "no longer needs to think, to learn, to study. He is ready on all subjects and considers himself dominating them all. "Sixty years ago Fichte, in a sort of prophetic vision which omitted no detail, painted these readers" who no longer read books, but only what the

newspapers say about books, and to whom this narcotic reading ends up by losing all will, all intelligence, all thought and even the faculty of understanding. "

However, almost all the newspapers and all the publicity organs in France being in the hands of the Jews or dependent on them indirectly, it is not surprising that we are carefully concealed the meaning and the scope of the immense movement. anti-Semitic which is organized everywhere.

While every Jewish figure is overrated, drummed, celebrated in all tones, real great men, ardent-hearted patriots like Simonyi, Istod, Onody, Stœcker, are absolutely unknown to us. It is necessary to have approached some of these magnificent individuals, to have chatted with one of these austere thinkers illuminated by genius to understand what still has in store for this admirable Aryan race which has already rendered so many services to Humanity.

The soul, saddened, withered, atrophied by the base calumnies, the ignoble denunciations which alone feed our intellectual life of today so strangely degraded, expands and breathes before the vast horizons unrolled by these noble spirits, before the grandiose conception that 'they are made of Christian Europe.

In any case, it seemed to me interesting and useful to describe the successive phases of this *Jewish Conquest* , to indicate how, little by little, under Jewish action, old France dissolved, decomposed, how to this a disinterested, happy, loving people have been replaced by a hateful people, hungry for gold and soon dying of hunger.

My book relates to all the works attempted in different forms, by psychologists and novelists, by critics and chroniclers in day by day, by the Daudet, the Goncourt, the Zola, the Bourget, the Claretie, the Platel, the Scholl, the Maupassant, the Uzanne, the Bonnières, the Fournel, to paint this world which changes in some way at sight of 'eye.

Everyone has the presentiment of an immense collapse and tries to fix a line of what has been, hastens to note what tomorrow will be only a memory.

What we do not say is the part that the invasion of the Jewish element has in the painful agony of such a generous nation; it is the role played in the destruction of France, the introduction of a foreign body into an organism that has remained healthy until then. Many see it, talk about it at table, are indignant at meeting Semites everywhere holding the upper hand, but they like peace and, for multiple reasons, avoid putting their impressions on paper.

It would have been wiser, perhaps, to imitate this prudence, but I remember that Saint John ranks the timid among those who inhabit the infernal abyss and I do not regret having published

this book. How many times have it happened to me, after sitting in a library, to think of a writer whose work, often unknown, had given me the revelation of the past, well shown, well explained an enigmatic point of history! This guide really came back to life for me, it was immortal; the image I had of this contemporary of vanished days walked with me for a while through the streets of Paris. My book, badly appreciated in the present, will earn me some friend later on who will also think of me; he will be grateful to me for having made him understand how this France, the land of the lilies, the kingdom with the blue mantle as the azure of the sky, allowed itself to be enlivened, decked out in yellow foulbrood.

However, I do not hide from myself the imperfections of my work, which are due to several causes.

First of all, the Jew's latent work is very difficult to analyze, there is a whole underground action there, the thread of which is almost impossible to grasp. Henri Heine said it very rightly: "The deeds and gestures of the Jews, as well as their customs, are things unknown to the world. We think we know them because we have seen their beards, but we have only seen that, and, as in the Middle Ages, they are still a walking mystery. "

Moreover, history written in this way in the presence of events has drawbacks if it has advantages; it gives the precise accent and like the rhythm of events; it constitutes the most precious testimony for the future. On the other hand, it lacks the documents that the chancelleries only deliver when time has dusted men and the passions of an era. Similar to those sigillary sticks which each contained a fragment of an act or a letter, and which, by joining together, served as an indisputable testimony, the definitive history is only constituted by the reconciliation of the documents of one country, with documents from another country.

It is a simple preparatory classification, I repeat, that I wanted to try. Let no one seek in this work the *secret Memoirs* of the Third Republic; although Jewish writers have incessantly penetrated into the private life of all to dishonor it, and everything is permitted against them, I am not organized to imitate them; I simply took, for the past, the historical documents; for the present, the various facts, the public facts, obvious, told in all the newspapers. It is in the street that I suggest you look, by bringing to this examination only the reflection which helps to draw a lesson from the smallest detail, the good sense of the patriot who seeks to realize the lamentable state into which his country.

By bringing together in this study of reasons and causes all the effort of our work and of our good will, we will deserve that those who will come after us tell us about us: "They could not prevent anything, no doubt, but they did. well discerned the sources of evil, and they pointed out

them with intelligence and courage, they were not traitors neither towards God, nor towards the Fatherland, they were neither imbeciles nor cowards. "

How many people, today in a good situation, of whom the Posterity will not be able to say as much!

December 8, 1885.

1. *"Honduras," says the Gazette des Tribunaux of March 6, 1880, claims to have received nothing from all this money and its government is today investigating what has become of the millions subscribed and thus release, if it is possible, its responsibility before the European nations while reserving the right to prosecute those who would be guilty. "*

" You know, said Mr. Sourigues in the House, during the session of 1st February 1881, that in issuing loans of Honduras, the launchers and dealers of the case were shared between them and their auxiliaries, or wasted 90 percent of the sum demanded from subscribers: 140 million out of 157. "

You should read this speech by Mr. Sourigues. The speaker showed real courage by continuing, despite the incessant interruptions of the deputies sold, the cries: to the votes! of the Republican Union, the lazzis of the president. The speech has been gathered in a brochure under the title: Truths that everyone thinks and that no one dares to say.

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